ARTICLES

Agreed upon by the

ARCHBISHOPS and BISHOPS

Of both Provinces, and the whole

CLERGY,

In the Convocation holden at LONDON in the Year 1562.

For the avoiding of Diversities of Opinions, and for the stablishing of Consent touching True *RELIGION*.

Reprinted by His Majesties Commandment with His Royal Declaration prefixed thereunto.

LONDON,

Printed by *Charles Bill* and *Thomas Newcomb*, Printers to the King and Queen's most Excellent Majesties. 1690.

BRITISH MUSEUM

His Majesties Declaration.

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith, and Supream Governour of the Church within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to Our charge, in the unity of true Religion, and in the bond of Peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word; which we do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new Printed, and this Our Declaration to be published therewith.

That we are supream Governour of the Church of *England*: And that if any Difference arise about the external Policy, concerning *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do; and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have Licence under Our Broad Seal, to deliberate of, and to do all such things, as being made plain

by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some Differences have been ill-raised, yet We take comfort in this, that all Clergy-men within Our Realm, have always most willingly subscribed to the Articles establ ished; which is an argument to Us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years in different Times and Places exercised the Church of *Christ*, We will that all further curious search be laid aside, and these Disputes shut up in Gods promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either Print or Preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the Litt eral and Grammatical Sense.

That if any publick Reader in either Our Universities, or any Head or Master of a Colledge, or any other person respectively in either of them, shall affix any new Sense to any Article, or shall publickly read, determine or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively; or if any Divine in the Universities shall Preach or Print any thing either way, other then is already established in Convocation with our Royal Assent: he, or they the Offenders, shall be liable to Our Displeasure, and the Churches Censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

ART.

ARTICLES OF RELIGION.

I.

Of Faith in the Holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II.

Of the Word or Son of God, which was made very Man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one Person, never to be divided,

divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III.

Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV.

Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the Perfection of mans nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V.

Of the Holy Ghost.

THe Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

VI.

Of the sufficiency of the holy Scriptures for Salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church,

¶ Of

¶ *Of the Names and Number of the Canonical* BOOKS.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Josue,
Judges,
Ruth,
The 1. Book of Samuel,
The 2. Book of Samuel,
The 1. Book of Kings,
The 2. Book of Kings,
The 1. Book of Chronicles,
The 2. Book of Chronicles,
The 1. Book of Esdras,
The 2. Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
4 Prophets the greater,
12 Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The 3. Book of Esdras,
The 4. Book of Esdras,
The Book of Tobias,
The Book of Judeth,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the prophet,
The Song of the three Childr.
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1. Book of Maccabees,
The 2. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII.

Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting

lasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

VIII.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX.

Of original Birth or Sin.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that

that believe and are baptized, yet the Apoſtle doth confeſs, That concupiſcence and luſt hath of it ſelf the nature of ſin.

X.

Of Free-will.

THe condition of man after the fall of Adam, is ſuch, That he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith and calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.

XI.

Of the Juſtification of man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works, or deſervings. Wherefore, that we are juſtified by faith only, is a moſt wholſom Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.

XII.

Of good Works.

ALbeit that good works, which are the fruits of faith, and follow after juſtification, cannot put away our ſins, and endure the ſeverity of Gods judgment, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

XIII.

Of Works before Juſtification.

WOrks done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, forasmuch as they ſpring not of Faith in Jeſu Chriſt, neither do they make men meet to receive grace, or (as the School Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV.

Of Works of Supererogation.

VOluntary Works beſides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, then of bounden duty is required: Whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV.

Of Chriſt alone without Sin.

CHriſt in the truth of our nature, was made like unto us in all things (ſin only except) from which he was clearly void, both in his fleſh, and in ſpirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. John ſaith) was not in him. But all we the reſt (although baptized, and born again in Chriſt) yet offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

XVI. Of

XVI.

Of Sin after Baptiſm.

NOt every deadly ſin willingly committed after Baptiſm, is ſin againſt the holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, to deny the place of forgiveneſs to ſuch as truly repent.

XVII.

Of Predeſtination and Election.

PRedeſtination to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high

and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlesness of most unclean living, no less perilous then desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII.

Of obtaining Eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX.

Of the Church.

The Visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is Preached, and the Sacraments be duly Ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred, So also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of

XX.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so Expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI.

Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of

XXIII.

Of Miniſtring in the Congregation.

IT is not lawful for any man to take upon him the Office of publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.

XXIV.

Of ſpeaking in the Congregation in ſuch a Tongue as the People underſtandeth.

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to Miniſter the Sacraments in a Tongue not underſtanded of the People.

XXV.

Of the Sacrament.

SAcraments ordained of Chriſt, be not only badges or tokens of Chriſtian mens Profeſſion: but rather they be certain ſure Witneſſes, and effectual ſigns of Grace, and Gods good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown,

grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptiſm and the Lords Supper, for that they have not any viſible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſom effect or operation: but they that receive them unworthily, purchaſe to themſelves damnation, as St. Paul ſaith.

XXVI.

Of the Unworthineſs of the Miniſters, which hinder not the Effects of the Sacraments.

Although in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſts, and do miniſter by his Commiſſion and Authority, we may uſe their Miniſtry both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Chriſts Ordinance taken away by their wickedneſs, nor the grace of Gods gifts diminiſhed from ſuch, as by faith, and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſts Inſtitution and Promiſe, although they be miniſtred by evil men.

Nevertheleſs, it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgment be depoſed.

XXVII. Of

XXVII.

Of Baptiſm.

BAptiſm is not only a Sign of Profeſſion, and Mark of Difference, whereby Chriſtian men are diſcerned from others that be not Chriſtned: but it is alſo a Sign of Regeneration or New Birth, whereby, as by an inſtrument, they that receive Baptiſm rightly, are graſted into the Church: the promiſes of the forgiveneſs of ſin, and of our adoption to be the Sons of God, by the holy Ghoſt, are viſibly Signed and Sealed: faith is confirmed, and grace increaſed by vertue of Prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

XXVIII.

Of the Lords Supper.

THe Supper of the Lord is not only a ſign of the Love that Chriſtians ought to have among themſelves one to another: but rather it is a Sacrament of our Redemption by Chriſts Death: Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the Bread which we break, is a partaking of the Body of Chriſt: and likewiſe the Cup of Bleſſing, is a partaking of the Bloud of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many Superſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper is Faith.

The

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

XXIX.

Of the Wicked, which eat not the Body of Christ in the use of the Lords Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

XXXI.

Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate

of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to Marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII.

Of Excommunicate Persons, how they are to be avoided.

That person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciencies of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. Of

XXXV.

Of Homilies.

The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.

¶ *Of the Names of the Homilies.*

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of Repairing and keeping Clean of Churches.
4 Of good Works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against Excess of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be Ministred in a known Tongue.
10 Of the Reverent Estimation of Gods Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy Receiving of the Sacrament of the Body and Bloud of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation Days.

18 Of the State of Matrimony.
19 Of Repentance.
20 Againſt Idleneſs.
21 Againſt Rebellion.

XXXVI.

Of Conſecration of Biſhops and Miniſters.

The Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated, or Ordered according to the Rites of that Book, ſince the Second year of the aforenamed King Edward, unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

XXXVII.

Of the Civil Magiſtrates.

The Queens Majeſty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be ſubject to any Foreign Jurisdiction.

Where we attribute to the Queens Majeſty the chief Government, by which Titles we underſtand the Minds of ſome ſlanderous Folks to be offended: we give not to our Princes the Miniſtring either of Gods Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth our

our Queen do moſt plainly teſtifie: but that only Prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, that is, that they ſhould rule all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword the ſtubborn and evil Doers.

The Biſhop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may puniſh Chriſtian men with Death for hainous and grievous Offences.

It is lawful for Chriſtian men, at the Commandment of the Magiſtrate, to wear Weapons, and ſerve in the Wars.

XXXVIII.

Of Chriſtian mens Goods, which are not common.

The Riches and Goods of Chriſtians are not common, as touching the Right, Title, and Poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give Alms to the Poor, according to his ability.

XXXIX.

Of a Chriſtian mans Oath

As we confeſs that vain and raſh Swearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a man may Swear when the Magiſtrate requireth, in a cauſe of Faith and Charity, ſo it be done according to the Prophets teaching, in Juſtice, Judgment and Truth.

The

THE TABLE.

The Ratification.

THis Book of Articles before Rehearsed, is again Approved, and allowed to be Holden and Executed within the Realm, by the Assent and Consent of our Sovereign Lady *ELIZABETH* by the Grace of God of *England*, *France*, and *Ireland* Queen, Defender of the Faith, *&c.* Which Articles were deliberately Read, and Confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord, 1571.

THE TABLE.

1 OF Faith in the Trinity.
2 Of Christ the Son of God.
3 Of his going down into Hell.
4 Of his Resurrection.
5 Of the Holy Ghost.
6 Of the Sufficiency of the Scripture.
7 Of the Old Testament.
8 Of the three Creeds.
9 Of Original Sin.
10 Of Free-will.
11 Of Justification.
12 Of good Works.
13 Of Works before Justification.
14 Of Works of Supererogation.
15 Of Christ alone without Sin.
16 Of Sin after Baptism.
17 Of Predestination and Election.

18 Of obtaining Salvation by Christ.
19 Of the Church.
20 Of the Authority of the Church.
21 Of the Authority of the General Councils.
22 Of Purgatory.
23 Of Ministring in the Congregation.
24 Of Speaking in the Congregation.
25 Of the Sacraments.
26 Of the Worthiness of Ministers.
27 Of Baptism.
28 Of the Lords Supper.
29 Of the Wicked, which eat not the Body of Christ.
30 Of both kinds.
31 Of Christs one Oblation.
32 Of the Marriage of Priests.
33 Of Excommunicate persons.
34 Of the Traditions of the Church.
35 Of Homilies.
36 Of Consecration of Ministers.
37 Of Civil Magistrates.
38 Of Christian mens Goods.
39 Of a Christian mans Oath.
The Ratification.

FINIS.

Memorandum That John Finch Rector of Little Birch in the County of Hereford did upon Sunday the Eleventh day of December in the year of our Lord one Thousand Six hundred Ninetie & two in the parish Church of Little Birch aforesaid, during the time of Common prayer, read the thirty nine Articles contained in this Booke, and also declare his unseigned assent and consent to all things containd in the Booke of Common prayer.

In witness whereof we have hereunto put our hands this Eleventh day of December 1692.

23 AP 57

Richard Hidley
Titus Reve
Thomas Gwillym
John Higgs
Luke Price